MENNONITE HISTORICAL BULLETIN

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Vol. IX **JANUARY, 1948** **No. 1**

Missionary Endeavors in the South

ROY ROTH

In and Around the Culp, Arkansas, Community

Maude Buckingham Douglas was the pioneer worker in the Culp community. Mr. Buckingham, Maude's first husband, had poor health. The couple undertook to travel afoot westward to a more healthful climate. When they reached La Junta he was too ill to go farther; he was placed in the Mennonite Hospital and Sanitarium where his soul was brought to life but his body soon died. The young widowed Mrs. Buckingham became interested in the Mennonites and stayed at the hospital to work out their bill; while there she became interested in nursing. Being the type that is heartily courageous, she went to Hesston College, worked her way through the academy, and finished in three years, graduating in 1926. At that time no college requirements were necessary to enter nurses' training and she returned directly to La Junta. Having earned her R.N. she returned to her own people to help them physically and spiritually. She worked for some time as a doctor's assistant and then married and moved to the Culp community where she and Mr. Douglas and their daughter Darlene now live. She was a community servant and was called on many cases; she also tried to conduct a Sunday school and a little later, to get Mennonite ministers to come and preach for the people. She had many discouraging days, but she refused to give up. Among the first ministers to help in the work were Levi J. Miller, J. M. Kreider, Allen Erb, S. S. Hershberger, I. G. Hartzler, J. R. Shank, and Earl Buckwalter. After a few years there was sufficient interest on the part of the church in general and of the Mission Board of the Missouri-Kansas Conference to attempt to establish a resident minister.

In the spring of 1937, after graduation from Hesston College, Nelson Histand, of Doylestown, Pennsylvania, was called to the work. He married Eunice Mae Gingerich in May, 1937. A house was built, nearly completed, and they moved in immediately. The location was on the same property as the church; there was room for a garden, chickens, and livestock. With a physical need greater than he could meet he called for help.

And it happened that in August, 1940, Mr. and Mrs. (LaVerne Shetler) Frank Horst were married. They were called to the work, but were waiting for the way to open. They lived one year on the college farm at Hesston, operating the farm and taking some school work. In August of 1941 they moved to a 12-acre plot about one mile from Culp. About one acre of this plot is suitable for cultivation.

The work in this community divides itself into regular activities and miscellaneous services. In 1942 regular services were conducted at four places:

(1) The Bethel Springs Church was erected by a group of men from Kansas a short time before the arrival of the Histands on the field. Sunday school and preaching were held each Sunday morning, and preaching each Sunday night with occasional children's meetings, special songs, etc. A singing group met each Tuesday night, and a sewing the first Wednesday of each month.



Church at Culp, Arkansas

(2) At the Casteel School preaching and other appropriate services were conducted the first and third Saturdays when weather permitted.

(3) At the New Hope School (about six miles from Culp) the people met for a preaching service the fourth Saturday night of each month.

(4) At McPhearson services were conducted in the abandoned church building, or, when weather was cold, in a heated store. Singing school was held each Saturday night.

Among miscellaneous services were using the auto to take ill neighbors to the doctor, to meet the train, and to other emergency calls. Also, there was the conducting of funeral services, sometimes with only an hour or two of previous notice. The missionaries also helped the neighbors with farm work at rush seasons.

As to church organization, J. R. Shank, of Versailles, Missouri, was bishop of the church and Nelson Histand, of Culp, was pastor. His assistant was Frank Horst, of Calico Rock. Frank Horst was also

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The Term "Old Mennonite"

MELVIN GINGERICH

The problem of distinguishing one branch of Mennonites from another has been a difficult one for Mennonites themselves and even more difficult for others. It has been necessary to resort to adjectives to convey accurately our use of the denominational name.

If any group has a priority on the term "Mennonite" without prefixes and suffixes, it would be those who have their origins in the Netherlands and in North Germany. There Menno Simons labored and there the term "Mennonite" was first applied to his followers. His Dutch followers, however, use the word which translated means "baptist-minded" for the name of their denomination. Those of Menno's followers who moved from Holland to Prussia, to Russia, and to the United States have for many years used the word "Mennonite."

When thousands of these Mennonites from Russia and Prussia came to the United States and Canada in the years after 1873, they called themselves "Mennonites." And correctly so, for they had a historic right to the term.

But in Kansas where thousands of them settled they found themselves to be neighbors of "Mennonites" who had come from Pennsylvania, Virginia, and other eastern states. For at least some of those coming from the East, the problem of distinguishing one group from the other was solved by accepting officially the term "Old Mennonite."

In an old account book of the Pennsylvania congregation near Hesston, Kansas, there is this entry: "We the undersigned here agree to pay the amount placed by our respective names for the purpose of purchasing three (3) acres of land to be used as a church and burying ground and known as the property of the Pennsylvania church of the old Mennonite denomination."

Later this statement occurs: "We the undersigned herewith agree to pay the amount placed by our respective names for the purpose of building a church house as property of the Pennsylvania church of the old Mennonite denomination."

The account book includes the years from 1885 to 1943 and the above entries are in the beginning of the book. Judging from this, the term "Old Mennonite" must have been used by the members of this congregation in the early years of their church.

The deed for the Pennsylvania Church contains the following statement: "This

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superintendent of the Sunday school, with Russell Pool, of Culp, as assistant. The school was divided into five classes with an average attendance of about thirty-five or forty. The average offering was about one dollar, and the folks also participated in junior saving, junior earnings, and birthday offerings. The total offering for Missionary Day in 1942 was $21.66. There were fifteen church members in attendance, including the workers. Twelve members lived too far away to attend. These were contacted by mail and occasional visitation. Two were in school at Hesston, Kansas. Revival meetings were conducted in 1942 from Nov. 27 through Dec. 6 by Bro. Fred Brenneman, of Hesston. The brotherhood was generally strengthened and two openly confessed.

The problems were many: lack of home training in precept or example, childhood use of tobacco, and youthful use of alcohol. Some youngsters and many adults have attended religious services drunk. The parents were also indifferent toward education, sacred or secular. Of course there were exceptions. Some of the couples marry as young as fifteen or sixteen. Open opposition toward spiritual things was in evidence, and disorder and commotions were often prevalent during religious services. Divorce and remarriage cases of some who would like to be received into church also stared the missionaries in the face.

Adair, Oklahoma

In 1929 Monroe Hostetler moved to the hills of Adair, Oklahoma, because he thought he could buy a house cheap and make a good living on little cash outlay. At that time there was no Sunday school or organized church work of any kind in the area, and it was through the Hostetler family devotions that a prayer meeting developed. Before long Mr. Hostetler was asked to start a Sunday school at the Oak Grove schoolhouse. Mr. Hostetler carried on this work until his health became bad and he was forced to leave the hills to go to Oregon. He later died of heart failure.

The work was carried on by various individuals until the summer of 1940, when Richard Birky came to the field and bought twenty acres of raw timber land back in the hills. This plot is about one and one-half miles from the schoolhouse where the services were being conducted. Richard Birky came from Pleasant Hill, Illinois; he attended Hesston College for about two years and consecrated his life to definite work in the service of his Master. Since their endeavor was unsponsored by the Mission Board and since the Birkys had very little of this world's goods, they learned to trust in the Lord, knowing by faith that they would be provided for. With the help of two Mennonite brethren and two or three native men they built a log cabin, 11 by 11 feet, and on August 20, Mr. and Mrs. Birky moved in and the wild life moved out. In the spring of 1941, their little daughter, then ten months old, came to join them in their log cabin, and soon afterward men from the Zion Church near Pryor, Oklahoma, and from the Pleasant View Church near Hydro, Oklahoma, came and helped them build the house in which they later lived. God truly supplied their every need.

On August 23, 1942, Mr. Birky was ordained to the ministry. In 1942 they had preaching after Sunday school each Sunday, and Bible study in the evening. Evening services were held only if the weather permitted. Brother Birky also preached at another schoolhouse about four miles from his home. The services were usually quite well attended and the people showed good interest.

They had fifteen dollars in a fund which they were saving to build a church house; they felt that a building of their own would be a great help in enlarging the work. In 1942 the work was under the Missouri-Kansas Mission Board, and they were getting a small allowance.

Allemands, Louisiana

Back in his teens, John E. Wenger had a conviction that mission work should be done in this part of Louisiana. Perhaps the reason for his understanding of the need there was the fact that during the years from 1918 to 1922 his parents lived there along with other Mennonites. Their services attracted a few of the natives, and when they left, these natives were left without a shepherd.

Looking forward to an opportunity to come back to this place, they waited and worked, and by 1936 a group of six planned to make the move to do what they found possible in the area. Included in this group were John and Esther Wenger; John's parents, Mr. and Mrs. C. A. Wenger; and John's sister and husband, Mabel and Lester Hackman. John's parents made the journey by auto in April, and the other four waited until September. The parents wanted to find a place to live and to attend to some other things that are necessary when one moves so far from home. They held Sunday school all summer, and had perhaps fifteen in attendance. When the other four arrived they tried to interest other people. They found an abandoned Presbyterian Church in Allemands, and were able to rent it for services. This continued for possibly six months and then the church was offered for sale. The lot on which the church was located was not desirable; so they looked around and found one that was conveniently situated, after which they bought the church building. Some brethren in Pennsylvania learned of their need and quickly sent the funds to pay for both lot and church ($600 complete).

The few people that had been members in the Mennonite Church before were brought back, and that was the beginning of the new church. A. D. Histand, cooperating with E. S. Hallman, had charge of organizing the church; in November, 1937, John E. Wenger was ordained minister and Lester M. Hackman, deacon.

During the winters James Bucher, of Upland, California, passed through Louisiana; he would customarily stop and hold a few night meetings. It was during one of these meetings that a young man, a devoted Catholic, came to the service out of respect for his friendship with the Wengers. He caught the light, and he and his wife were gloriously saved. The Lord had a special work for this man and it was only thirteen months after his conversion that he was ordained to the ministry for a place called Akers, about forty miles north of Allemands. The name of this convert was Henry J. Tregle, Jr. He and his wife started a Sunday school in one of the homes of Akers and interest was good all along. The need again was for a place of worship. Bishop Hallman presented the problem to the church and funds were forthcoming, so that later it was possible to build a place of worship for them.

The Ozarks

In a place known as Wilson's Bend, near Carver, Missouri, lived a settlement of Mennonites from Civil War times. The Wilsons, Summers, Carvers, Coffmans, and others inhabited these lands bordering on the Osage River and made their living in primitive fashion; farming, stock raising, etc. The Methodists, Baptists, and Christian Church people were the principal folks at work among these people. As time went on their pioneer preachers passed away and a more shiftless type came in who were not to be depended upon for regular appointments nor for very earnest concern for their flocks. With the decline of the church interest came many corruptions and corrupting influences. The dance was a common amusement for the young people. Drunkenness and sensual pleasures were indulgences for many of the men. Feuds and fights followed drinking and carousing. The common centers for these picnics and social times were the little towns of Proctor, Gravois Mills, Osage Iron Works, and other villages up and down the river or its tributaries. Yet with all this, there was a better element among these people; this element was ever ready to encourage religion and to do the things which were for the uplift of the community. These better classes sought to have services in their schoolhouses and were disappointed many times in the promises of preachers. This led to a question, "Where can we find a preacher that will come when he promises to do so?"

"I know where there are preachers who will come when they promise to," said Charley Foster who had lived in the Mennonite community near Versailles, Missouri. "All right, Mr. Foster, will you tell them to come?" "I will." And so it came to pass that the ministers at Mt. Zion were called to preach in the Carver schoolhouse in Wilson's Bend. Daniel Kauffman filled the first appointment there in about the year 1901. This first appointment grew into a regular appointment in which D. F. Driver, (now deceased) made his share of trips, furnishing his own horse and buggy, and asked no pay for his services.

Regular appointments led to evangelistic efforts in which various brethren engaged. J. E. Hartzler, J. M. Kreider, David Garber, D. D. Miller, and George R. Brunk were among the earlier evangelists. While these meetings stirred the people, the gathering of a membership was slow. In 1908, the membership was about twenty; in this year J. R. Shank moved from the Pea Ridge congregation, near Palmyra, Missouri, to take up the work with this little band. After this, regular services and Sunday school, also weekly prayer meetings and young people's meetings were held. J. R. Shank's labors extended down the Osage River Valley as far as Purvis, and up the river to Proctor and Sagrada. Other helpers in this early work were H. A. Diener, Joe C. Gingerich, and E. C. Bowman.

With the building of the Bagnell Dam in 1931 much of the Osage River Valley was flooded and the work was scattered. Some few projects on higher locations remained and others sought locations elsewhere. The congregation at Carver was scattered, the church disbanded, and the building was sold. Services are still held in a new schoolhouse near the old site of Carver. Bro. Shank still remained within reach of this field, and with the help of Bro. LeRoy Gingerich held services at three other places. The building of a church in this vicinity was contemplated as soon as international affairs made building permissible. The work at Proctor was discontinued soon after the leaving of Harry Diener for Kansas. That community, too, is now flooded and the post office removed. The work at Sagrada, begun about 1914, has been continued; it has been under the leadership of J. P. Brubaker and wife since the building of the dam in 1931. A congregation was organized in June, 1939, with twenty charter members. The congregation has also sponsored work at the neighboring schoolhouse (Cable Ridge) and in the Post Oak community about twenty miles away.

Peoria, Illinois

(Continued from page 4)

at $3.00 per day. After eight years, Brunk and family came to Kansas near Marion Center. I expected happy times with him, but in eight days he was a corpse. He was buried two and one-half miles west of Canada, Kansas, age 37 years, 8 months, 20 days. Died Oct. 21, 1873.

1813, one hundred years ago, Christian, Joseph, and George Brunk came to Virginia from Maryland as natives of Pennsylvania. Henry G. Brunk's father's name was George. Christian and Joseph and George Brunk's father's name in Germany was Jacob.

"OLD MENNONITE" (Continued)

Deed made this 12" day of February in the year of our Lord one thousand eight hundred and eighty seven between Solomon H. Martin an unmarried man of County of Harvey and State of Kansas of the first part, and The Old Mennonite Denomination of the Pennsylvania Church of the County of Harvey and State of Kansas of the second part."

Above the entrance of the Spring Valley Church at Canton, Kansas, appear the words "Old Mennonites." The pastor of the church, Charles Diener, assumes that the expression was used from the beginning of the history of the congregation. Their church was built in 1875.

In 1892 the following name plate was placed on the West Liberty Church, near Windom, Kansas. "West Liberty Church — Old Mennonite — 1892." The name plate remained there until three or four years ago. The deed of the church, dated April, 1892, however, is in the name of the "West Liberty Mennonite Church Association."

The writer is not informed as to how generally the words "Old Mennonites" were used officially for the churches of eastern Pennsylvania. Above the entrance, however, of the old Ephrata Mennonite church in Lancaster County, Pennsylvania, are these words: "Built by the Old Mennonites 1901." On a marble stone embedded in the wall above the south entrance of the Martindale Church in Lancaster County are engraved these words: "Built by the Old Mennonites A.D. 1886."

It would appear from the above that the term "Old Mennonite," however it may have originated, has been used officially by congregations for more than sixty years. That it was also used unofficially much earlier is clearly known. For instance, a letter in the *Herald of Truth,* December, 1873, page 204, declares, "I was raised among the Old Mennonites."

John C. Wenger in his *History of the Mennonites of the Franconia Conference* states, "After the division of 1847 Mennonites of the main branch of the church, whose conference sessions continued to be held at Franconia, were often called Old Mennonites; while those adhering to the new conference of 1847 were called New Mennonites. These names did not especially please either group but they are still commonly used locally."

Evidently this opposition to the use of the term "Old Mennonite" was not universal, for it would scarcely have been chosen and used officially in Lancaster County and in Kansas if that had been the case. What the practice in other areas has been the writer does not know. Additional research, however, should shed more light on the use of the term.

It would appear from the above that the term "Old Mennonite" it not necessarily a nickname given to the Mennonites whose headquarters are at Scottdale by those of the more liberal branches of the denomination. In at least certain instances our churches for convenience must have voluntarily adopted this term.

Goshen, Indiana.

A Civil War Story

Written in 1919 by

R. J. HEATWOLE

(Reuben J. Heatwole was born in Rockingham County, Virginia, in 1847, and was a young man in that state when the Civil War began. In the article below he related his experiences as he remembered them in 1919. The copy is taken from one sent to Mrs. Allen Erb in that year by her great-uncle R. J. Heatwole, at that time from Windom, Kansas. Mr. Heatwole came to Kansas in 1872, settling in Marion County. Later he moved to McPherson County. Though never an ordained man, he was an aggressive promoter of the evangelistic activities of the church and spent much time in taking evangelists to needy fields. He died in 1921.—M. G.)

H. G. Brunk was wanted then in Rockingham County, Va., to fight against the armies in the north countries called Yankees. Brunk's faith made him one of the seventy brethren on horseback through the mountains for Yankeedom. They were captured by two soldiers who took their seventy horses, saddles and bridles to the cavalry in the Rebel army and the seventy brethren to the Richmond County jail. They were not required to put on any uniforms, but because they would not be drilled as warriors they had to take care of the sick in the army, and haul hay from the large bank barns for the cavalry horses, using the four-horse teams taken from the farmers by the soldiers. While Brunk was waiting his turn to get his load in the barn he slipped off home through the big orchard and timbers. Then he kept hid from the soldiers two and a half years at his neighbors' dwellings, in the garrets sometimes, where he made willow-whip baskets. Henrietta Cooprider has one of them at this writing, July, 1919. Neighbors' children would tell it quietly if they saw a soldier coming. John Albert Ayray was sent by the Colonel to find Brunk and bring him to the army. He knew him well and yet when he met him on the road he took him to be a stranger, Luke 24:16, and asked him who of his neighbors could tell him of the whereabouts of Henry G. Brunk. He answered that Petry, one-half mile west, could tell as much as any of them, he thought, knowing as he did that none of them knew where he was. While Ayray galloped away, Brunk hastened to his hiding place. How a kind Providence can overrule for those who are making sacrifices in His loving service!

Brunk was not among the mourners at the graveyard when his little two-and-one-half-year-old son was buried. He just had to peep over the shoulders of others at a distance. Then he hastened away out of sight while the hymn was being sung and the grave was being filled. There were parties there to get him from among the mourners, they thought, as they did not know him.

By and by Brunk was one of the

seventeen instead of seventy to meet at Weaver's Church at the hour of midnight and on foot make their way to the mountain at Rawley Springs till sunrise. They then hid in the brush and traveled only at night for twenty-four hours, then after that at daytime, having two men hired as pilots to take us through safely. Fifteen of us were seventeen-year-old boys while the other two, Brunk and Dave Frank, were married men and deserters from the army. We were refugees fleeing for safety, having been taught it is wrong to kill. Had Brunk and Frank been overtaken they would have been killed as deserters. If we could get over safely to the north, we could have good wages as farm hands and need not be soldiers, Yankees, or Rebels. Before the pilots left us, they had us walk two and two, far back from them so if the near-by dogs would bark it would not arouse suspicion in the citizens there to think that these men were pilots for us and then capture them and some way punish them for what they were doing for us. Here we had to cross a stream on hands and knees on slabs in the water as so many benches. The pilots now turned back for home assuring us safety.

We were soon ascending the mountain with courage, even if the soldiers' campfires in the valley were in sight, and, behold, in a short distance was a soldier and a picket to guard the camps, having his gun and sword. When we saw his little fire to warm by or for some other purpose, we turned down the mountain in haste. Brunk and I were behind, so he could stand on his tiptoes, look over the tops of the brush to see the soldiers who were peeping at us from behind trees. At the foot of the mountain we all lay down quietly and Frank saw a man, and I, boy like, wanted to see him too, and then told him it was no man. If Brunk would say so, I would prove it to him. I went and brought him a whip from a stump that was the height and the size of a man. Then very soon he saw a man with a broad-rimmed hat on. I brought the hat which was only a large piece of bark on top of a stump like the other one.

Our next task was to climb another mountain and on the other side arose a little valley at night where Brunk once plastered a rich widow's house. Unlooked for, we came down to a little log cabin and two women seeing us were afraid and ran away toward soldiers' tents and cavalry horses; then we speedily turned back. Half way up the mountain we had to rest, so we hid our letters to friends in the north and soon we heard rocks flying from the mountain road. When the noise died away, we gathered our letters again from under the rocks where we had hid them. At the dark hours of the night, our food was gone except a piece of cheese for each one of us. I used to say it was not fit to eat but here it was most excellent. Brunk had some No. 6 medicine of which we all took a few drops as we had been without water all the day. We then nestled down into a large sinkhole half full of leaves, slept well until sunrise, regardless of snakes or lizards that might have been in the leaves.

We chose Brunk as our leader, who moved on slowly, and we did not run ahead as we had done the day before. Looking at his open-faced watch and the sun, he could find our way fore direct and soon we were at the widow's house who gave us loaves of bread. Then in the mountain brush, we quietly ate a fine breakfast and dinner combined of only dry bread. The Negroes did not find it out, the widow having told us she did not want the "niggers" to find it out or they would all leave with us and then no longer be her slaves. In a little while we were to those soldiers' tents we had seen the day before. They were peach trees in full blossom, the soldiers were the farmers trimming the trees, and their horses eating orchard grass were the cavalry horses. The rocks rolling from the mountain road when the horses came so fast with soldiers to get us was all imagination. Soon we met two soldiers with their guns and swords demanding our firearms and we all showed a Testament and a pocket knife. They were called swamp dragons, watchers against all soldiers, rebels or Yankees.

West Virginia having never seceded, neither army had any right to bother them. They directed us on a nice pathway to a camp of soldiers to pass unmolested. Being tired, we rested in the shade by the roadside and suddenly a man came with pistol in his hand. We were now in sight of a railroad station and he said if these three Negroes that he first saw had not been with us some of us would have been shot. From Newcreek Station, we went to Clarksburg to take the oath of allegiance as it was called, and at Newcreek they advised us not to come back that way, but go on to the north countries we wanted to go to. They were afraid some of us were traitors for the Rebel army and therefore they were anxious to have us away from the Mason and Dixon line as soon as possible. That line seemed to be the line that divided the north and the south warrior territories. But we came right back again through Newcreek, went on to Williamsport, walked to Hagerstown and two and one-half miles farther on to Bishop Michael Horst where Uncle Chas. Rodgers was working by the year on the farm. Brunk went to mending shoes and harness. The Rebel army came to Hagerstown three times and at the request of the farmers we worked for, we took their horses and wagons into Pennsylvania in sight of Carlisle and Lancaster cities. I was two and one-half miles from Chambersburg when the Rebel soldiers burned the city. We were fearful they might get us, so as Aunt Mag Rodgers and Auntie Susan Brunk had come down the valley in little one-horse wagons, the Brunk and Rodgers families and myself boarded the train for Atkinson, Ill., near Bro. Abe Funk. Brunk had plastering to do there

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Book Review

Glimpses of Mennonite History and Doctrine. By John C. Wenger. Scottdale: The Herald Press, 1947. 258 pp. Illustrations, appendix, bibliography, index. $2.25.

This book is a revision and enlargement of the author's earlier *Glimpses of Mennonite History,* published in 1940 and now out of print. The earlier book has been entirely rewritten and the result is a volume that will serve excellently as a text in Mennonite history or as an introduction of the Mennonites to any group wishing to become acquainted with this denomination.

No other book of equal brevity covers the entire field of Mennonite history so adequately as does this volume. Nor is there any other book that treats the differences in the branches of the church so objectively as does this account by Wenger. Although it was written primarily for the Old Mennonite Church, and therefore materials of special interest to its members are stressed, those of the other branches will find the book very helpful.

The opening chapters explain the decline of New Testament Christianity, the coming of the Reformation, and the founding of Swiss Anabaptism. After the treatment of the work of Menno Simons, the author presents four centuries of Dutch Mennonitism. Later chapters follow the Dutch Mennonites to the Vistula, to Russia, and to America.

The coming of the Mennonites to North America, their spread across the continent, and their division into several branches constitute the materials of other chapters. "Literature and Hymnody," "The Theology of the Mennonites," "Recapturing the Anabaptist Vision," and "The Outlook for the Future" are the last four chapters.

"The Theology of the Mennonites" is a new chapter not found in the earlier volume. In it, Wenger presents the unique tenets and emphases of Mennonite theology under the heads of "The Bible," "The Church," and "The Christian Life and Ethic." This is a pioneering endeavor and the chapter will be a guide to many others who are beginning to explore this field.

At the close of each chapter is a reading list, containing the principal articles and books on the subject available to American students. Appendix VI, "A Brief English Bibliography of Mennonite History," lists fiction, children's books, published source materials, periodicals, general Mennonite history, and monographs. So although the book presents only "glimpses" of Mennonite history, it will serve as an excellent guide for those who wish to search more widely in the field.

Goshen, Indiana. Melvin Gingerich.

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A Brief History of the Amish

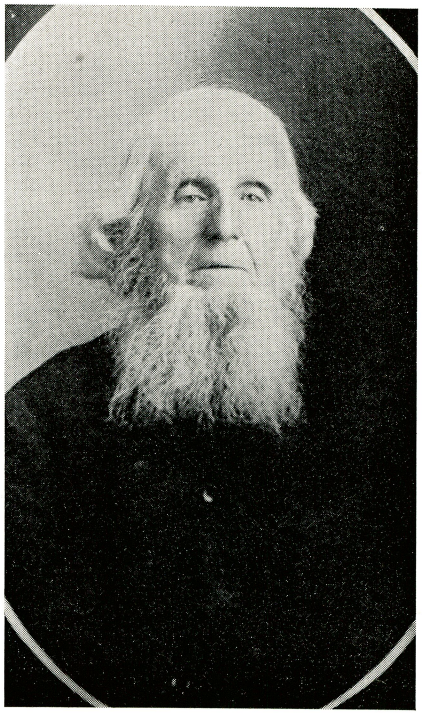
JOHN ANDREW HOSTETLER

WHO ARE THE AMISH?

This question has been asked again and again by an inquisitive and questioning world. Because the Amish have been more concerned about practical Christian living than writing about themselves, much of their history has actually been written by "outsiders" who played up the unusual and peculiar practices of the Amish. As a result, much of the literature that one reads today about the Amish is altogether unreliable, even contrary to fact. The public has in a great many cases received a distorted impression of who the Amish are and what they stand for. In this discussion an attempt is made to present a brief and authentic glimpse of the life and history of a people who seem to be pilgrims and strangers on the earth, and who have maintained a culture in America almost identical to that of their European forefathers of two hundred and fifty years ago. The problems of writing a brief history of the Amish are chiefly two: (1) the selection of reliable source material, and (2) avoiding the dangers inherent in condensing a great amount of material.

The Amish, like the Mennonites, arose out of the Anabaptist[1] movement of the Reformation times. Since the movement seems to have sprung up in Switzerland and Holland almost simultaneously with the work of Luther and Zwingli, it is hardly correct to say that Anabaptism is a product of the Reformation. There can be no doubt, however, that the work of the Reformers prepared the way for the rise of Anabaptism. The origin of the Anabaptist movement cannot be traced to any one individual as its founder. Conrad Grebel (1498-1526), a well-educated enthusiastic co-worker with Ulrich Zwingli, experienced a marvelous conversion in 1522. He organized a circle of like-minded people for private Bible study and became a recognized leader in Switzerland. Under penalty of death he organized on about January 21, 1525, the first congregation among the Swiss Brethren (Mennonites). Menno Simons (1496-1561), a penitent Dutch Roman priest who began to read the Bible, caught the spirit of Anabaptism and in 1536 forsook his priestly office and became an outstanding spokesman for the Anabaptists in Holland and northern Germany. Because Menno was a powerful influence for the new movement, people began to name this new group after its leader, first using the name "Menist," and later Mennonite. This is the origin of the name, Mennonite Church. Other outstanding leaders among the Swiss Brethren were: Felix Manz (1480-1527), who was drowned for his faith in 1527; Michael Sattler (1495-1527), who was executed in 1527; and George Blaurock (1480-1529), who was burned in 1529. Pilgram Marpeck (1495-1556) was one of the few who lived a normal life span and died a natural death.[2]

The central idea of the Anabaptists was to revive the New Testament church which, since the time of Constantine (fourth century A.D.), had lost its purity of faith and life. The Brethren agreed with Luther that every person has the right of free access to God by faith. But they objected to a state church, and in this they were bitterly opposed by the Catholic Church as well as by the Reformers, Luther, Zwingli, and Calvin. A serious charge brought against Luther is that he agreed to the principle of permitting the ruler of a given territory to determine the religion of the people in that territory. The ideal of the Brethren was to establish a voluntary church which would be composed of men and women who choose to follow Christ of their own free will. They believed that a true child of God will fashion his life after the plain teachings of Christ. By this they meant: (1) that a Christian will love all men; (2) that he must abstain from partaking of the evil and wickedness of the world; and (3) that he must preach the Gospel to an unbelieving world. In order to put these beliefs into practice they held that a true Christian will refrain from carnal strife and warfare, from the swearing of oaths, and from holding political offices. This program was so radically different from that of the state churches that it was brought to the test of tremendous opposition. Anabaptism spread like fire; persecution and martyrdom followed. "The authorities had great difficulty in executing their program of suppression, for they soon discovered that the Ana-



Eli S. Miller, 1821-1917

Familiarly known as "Sim Eli," that is, the Eli Miller whose father was Simon Miller, Eli was born in Holmes County, Ohio, on September 11, 1821. In 1843 he married Mary (German, Maria) Kauffman who bore him fifteen children: Levi, 1843; Jonas, 1845; Abraham, 1847; Catharina, 1848; Susan, 1850; Elizabeth, 1851; Simon, 1853; Lydia, 1854; Sarah, 1856; Eli, 1857; Amanda, 1859; Mahala, 1861; Maria, 1864; Malinda, 1866; and Harvey, 1870. (The youngest son is still living and is a member of the North Goshen Mennonite Church, Goshen, Indiana.) According to the Gnaegi family history, Eli Miller was ordained as an Amish deacon in Ohio in the year 1849. He was then a young married man with four children. In 1860 he was "confirmed," that is, ordained as a full-deacon or bishop or bishop-deacon, an Amish church office called in German *voelliger Armendiener*. Those who held this office did not necessarily preach regularly—resembling in that respect any other deacon—but they were authorized to do all the work of a bishop if the need arose. In the year 1870 Bishop Eli Miller located in the Amish settlement in Elkhart County, Indiana, his home being near the famous "Eight-Square School" east of Goshen a few miles and north of Route four. He followed the Amish Mennonite contingent rather than the Old Order Amish and was affiliated with the Forks and with the Clinton Frame congregations during his long life span. He lived to see the Amish Mennonites and the Mennonites of Indiana merge (1916). After he was ninety years of age he committed the Sermon on the Mount to memory. After a long and useful life he died on March 1, 1917. His body lies buried in the Miller Cemetery east of the Shore Mennonite Church.—W.

baptists feared neither torture nor death, and gladly sealed their faith with their blood."[3]

Concerning the life and character of the Anabaptists a Roman Catholic theologian, an opponent of the Swiss Brethren, wrote the following in 1582: "Among the existing heretical sects there is none which in appearance leads a more modest or pious life than the Anabaptists. As concerns their outward public life they are irreproachable. No lying, deception, swearing, strife, harsh language, no intemperate eating and drinking, no outward personal display, is found among them, but humility, patience, uprightness, neatness, honesty, temperance, straightforwardness in such measure that one would suppose that they had the Holy Spirit of God."[4] In spite of the desperate effort of the authorities to stamp out the Anabaptist movement by executing thousands of its adherents, the movement became even more vigorous and continued to grow in numbers for about one hundred years.

The first division among the Swiss Brethren was the Amish schism which broke out in 1693 in the midst of bitter persecution. Judging from the effects of the division one would suppose that the cause was on fundamental points of doctrine, but this was not the case.[5] Convinced that a stricter policy of discipline must be enforced, a young bishop by the name of Jacob Ammann led the party which stood for the strict practice of avoidance.[6] This practice of shunning was earlier taught by the Dutch leaders, Menno Simons and Dirk Philips, but it was not generally preached among the Swiss Brethren. Another controversy was whether or not the "true-hearted people" were saved.[7] Ammann demanded a more rigid observance of the older customs current in that day and seems to have looked with suspicion on all new innovations in the church. The common notion that forms of clothing, on such minor points as "hooks and eyes" and the "beard," were the cause of the Amish division is entirely false. At the time of the division the Anabaptists followed common practices on forms of clothing and worship. The difference today is due to the fact that the Amish have for the past two and one-half centuries adhered more strictly to the older customs; they have remained static on these points, while the Mennonites have "progressed" away from them. While Jacob Ammann was going from place to place demanding that ministers take a stand on avoidance, he met Hans Reist, an older bishop, who contradicted him on the matter of strict avoidance. The occasion for the outbreak of the division was when Reist and his party failed to appear at an appointed ministers' meeting, whereupon Ammann immediately pronounced them under the ban. Reist in turn expelled Ammann and his party by placing them under the ban. The division, which brought absolute separation in 1697, caused much anxiety resulting in a flow of letters of inquiry and information.[8] Several attempts were made at reconciliation, but in vain. The Ammann party in 1698 confessed that they had acted too rashly in the use of the ban and that they desired to be received again as brethren.[9] But the ill feelings caused by the controversy had already involved too many people and the prejudices were too deeply rooted in their minds to bring about a peaceful settlement.

The Amish have since 1697 spread themselves over much territory. In Europe settlements were made in Zweibrücken, near the Palatinate, Montbeliard, France, Luxembourg, and Bavaria. These Amish settlements still exist, but they have not retained their distinctiveness as have the Amish in America. Other settlements in Europe that have completely died out are those in Wittgenstein, Waldeck, Hesse-Cassel, and Galicia. A group went to Volhynia, Russia, in 1815 but have since migrated to America.[10]

The spirit of unrest and war which repeatedly stripped the small countries of central Europe of life and property gave rise to the movement for America. The Mennonites and Amish as well as other religious minorities whose consciences were sensitive took advantage of William Penn's generous offer in the early eighteenth century. The Amish migration to America began about 1710, and large numbers arrived between 1727 and 1754. They came to Pennsylvania and settled probably first in Berks County, where Bishop Jacob Hertzler and Jacob Hochstetler located near the gap in the Blue Mountains. After the Amish began to arrive in greater numbers, they settled in Chester, Lebanon, and Lancaster counties. Some early Amish family names were: Yoder, Zook, Lapp, Fisher, Kauffman, Hostetler, Beiler, King, Hartzler, Mast, Plank, Stoltzfus, Stutzman, and others. As frontiersmen they lived simple lives and had to meet the usual hardships of pioneering. On several occasions they were subjected to Indian raids, and during the French and Indian and Revolutionary wars their faith and nonresistance was put to a test. From eastern Pennsylvania many emigrated westward, arriving in Somerset County already in 1767 and in Mifflin County in 1790. A congregation was organized in Buffalo Valley (Union County) in 1836. After 1800 few new communities were established in Pennsylvania.

The first Amish settlers in Ohio came from Somerset County (Pennsylvania) and located in Holmes County in 1808. Today that Amish community is one of the most thickly settled in America. Wayne County was settled next when Jacob Yoder from Mifflin County led the way in 1817. Here the Amish prospered, and in a few years became more progressive than did their brethren in the East. Logan County was the recipient of Yoders, Troyers, Kings, Bylers, and Kauffmans from Mifflin County between 1840 and 1850. The group was enlarged by several families from Holmes County.[11] In a few years the community extended into Champaign County where the first Amish service was held in 1850. The Amish in Butler and Fulton counties came not from Pennsylvania but were members of an entirely new stream of immigration. From 1820 to 1850 large numbers came to America directly from Alsace, Lorraine, Bavaria, and Hesse-Darmstadt. In addition to settling in the two counties in Ohio, they established themselves in Lewis County, New York; Wilmot Township, Ontario; Lee and Henry counties, Iowa; and in Woodford, Tazewell, and Bureau counties, Illinois. That this new wave of Amish immigration was an entirely different extraction from that of the Pennsylvania Germans can be surmised from their names: Naffziger, Gascho, Schertz, Stucki, Gerber, Roth, Litwiller, Kennel, and others. The great opportunities in the West and the frequent disagreements in the larger Amish communities were two motives which led to the westward movement. In 1831 a group of Amish from Alsace and Lorraine arrived in Woodford, Tazewell, and Bureau counties, Illinois. This was the largest settlement of Amish made during the 1820-1850 wave of immigration. Congregations were later organized in Putnam, Bureau, McLean, Douglas, and Moultrie countries. First settlements in Indiana began in 1841 when the Millers and Bontragers from Somerset County, Pennsylvania, located in Elkhart County. The Amish in Indiana later spread into Allen, Brown, Daviess, Howard, Jasper, Miami, and Newton counties. Settlements farther west included Lee County, Iowa, in 1840; Hickory and Cass counties, Missouri, about 1855; Seward County, Nebraska, in 1873; and Reno County, Kansas, in the early eighties. A group of Lancaster County Amish moved to Waterloo County, Ontario, in 1824, and to Lewis County, New York, soon after 1830.[12] The Amish trek to Oregon began in 1876 when Gideon Lantz from Douglas County, Illinois, arrived in Hubbard. In 1894 four Amish families of Elkhart County, Indiana, arrived in North Dakota; others followed from Indiana, Ohio, Kansas, and Pennsylvania.

Looking back for two hundred years, the history of the Amish in America is inspiring, and yet it is disheartening. Inspiring because of their sincere attempts to perpetuate the high ideals of their Swiss forefathers, and lamentable because of the numerous divisions which have occurred among them. In doctrine the Amish and Mennonites agree, but in practice there is wide divergence. Both adopted the Dordrecht confession of 1632 and still claim that as the best expression of their faith. Up to 1850 the Amish in America were one body and, living in isolated communities, they had almost no spiritual fellowship with the Mennonites. After 1850, however, things began to change. The absolutist position of making no changes at all gave way when certain Amish congregations began to build meetinghouses and when a few of the more progressives broke with the time-honored customs. In an effort to

create a better understanding and to keep unity among the congregations, a series of ministers' meetings ("Diener Versammlungen") were held annually from 1862 to 1878. These meetings were held in various states as far west as Iowa with attendance ranging all the way from twenty-seven to eighty-nine ministers. The question of "creek baptism," which was for ten years or more the source of agitation in Mifflin County, was thoroughly discussed, but finally dropped without any definite agreement. Other subjects considered were: the meidung, adultery, the attitude toward war, the duties of a deacon, and numerous items related to church discipline. The method of procedure was usually conducted as follows: (1) raising of practical questions; (2) the appointment of a "council" (a committee of from five to seven members) to deliberate on each question; (3) a recommendation to conference; (4) open discussion by the general assembly; and (5) a vote by the entire conference.[13]. Slight variations soon began to appear among the widely scattered congregations of the Amish, and it became clear that the annual Diener Versammlungen could not bring about unity. The final outcome of these conferences was the crystallization of the entire American Amish into three rather well-defined bodies. There were those who favored a more liberal policy of church discipline, including the followings of Joseph Stuckey of Illinois (Central Conference Mennonites), Benjamin Eicher of Iowa, and a few congregations in Ohio. These groups have now merged with the General Conference of Mennonites of North America. Representing the other extreme were those congregations who were decidedly conservative, together with those who had objected to the conference idea from the start. These are today known as the "Old Order Amish" and maintain the same old customs of the fathers. The third faction consists of those who took a middle position and favored a fairly moderate course, later called "Amish Mennonites." After organizing themselves into three conferences (Western, Indiana-Michigan, and Eastern), they merged with the main body of Mennonites in America. It is estimated that about two thirds of the Amish in America have merged with the Mennonite body. Several scattered congregations who favored meetinghouses, Sunday schools, and mission work organized the Conservative Amish Mennonite Conference in 1905. Their membership is about three thousand, and in some respects they work with Mennonite General Conference. (To be continued)

[1] The word "Anabaptist" means "rebaptizer" and was practiced on the ground that infant baptism was unscriptural. In Switzerland, this group was called "Swiss Brethren," in Austria, "Hutterites," in Holland and North Germany, "Menists." All of these peaceful groups objected seriously to the name "Anabaptist," which was a term used to designate a punishable heresy.

[2] John C. Wenger, *Glimpses of Mennonite History and Doctrine* (Scottdale, 1947), 29.

[3] Harold S. Bender, "The Anabaptist Vision," *Mennonite Quarterly Review*, April, 1944.

Bender says further, ". . . if the pagan persecution of the early church was severe, the persecution of the Anabaptist-Mennonites by the Catholic and Protestant state churches of Reformation times was, in proportion to numbers, still more severe. In the first ten years over five thousand of the Swiss Brethren were executed in Switzerland and surrounding territories. . . . Within the first five years, most of the early leaders died at the stake, under the headsman's axe, or by drowning. Persecution set in immediately upon the organization of the church in 1525, and although the last martyr in Switzerland was executed in 1614, full toleration for Swiss Mennonites did not come until 1815, while Bernese Mennonites were being sold as galley slaves as late as 1750. In Holland toleration came somewhat earlier, though not formally and fully until 1798, and the last execution took place in 1574."

[Quoted from *Mennonite Origins in Europe*, Series I (Akron, Pa.), 1942, 42.]

[4] Karl Rembert, *Die Wiedertäufer im Herzogtum Jülich* (Berlin, 1899), 546; as quoted in Harold S. Bender's "The Anabaptist Vision."

[5] An excellent discussion of the Amish division and probably the most thorough is that written by Milton Gascho in the *Mennonite Quarterly Review*, October, 1937.

[6] This practice, sometimes called "meidung," "shunning," or "the ban," is based on I Cor. 5:11; II Thess. 3:14; Titus 3:10; Num. 15:30, 31, that church members should not eat or drink with excommunicated members who are living in known sin. This is not only a punishment for the offender but, when practiced in the best sense, is to serve as a redemptive method in winning back the excommunicated one. All true Anabaptists held that the church must be pure, but was this to be taken literally—to withdraw in domestic, social, and business relationships, or was it a spiritual avoidance—avoidance at the Lord's table? Between these two extremes there have been varying degrees of interpretation which have caused many schisms in the Amish church.

[7] The "true-hearted people," sometimes called *Halbtäufer* (Halfway-Anabaptists), were those persons who during the times of severe persecution had given every possible aid to the Mennonites by giving them food and lodging, and warning them of approaching danger from their pursuers, contrary to the orders of the authorities. These people approved of the teaching of the Brethren but on account of the persecution failed to make a public confession of their faith by being baptized. See John Horsch, *Mennonites in Europe* (Scottdale, 1942), 262.

[8] Many of these letters have been found and appear in the Gascho article, *Mennonite Quarterly Review*, October, 1937.

[9] John Horsch, *op. cit.*, 264.

[10] Harold S. Bender, *Mennonite Origins in Europe* (Akron, Pa., 1942), 53.

[11] Madison County was the recipient of Amish in 1896 when the following families moved there from Holmes County: David and Benjamin Troyer, Daniel and E. J. Miller, David Farmwald, Benjamin Frey, Moses Kaufman, and Moses Schlabach.

[12] The information in this paragraph is drawn largely from C. Henry Smith, *The Mennonites of America* (Scottdale, 1909), pp. 208-240.

[13] John Umble, "The Amish Mennonites of Union County, Pennsylvania," *Mennonite Quarterly Review*, July, 1933, 174.

A Communication

December 19, 1947

. . . In recent months I have rescanned the various available histories of the Mennonites and it strikes me that much of that part of the story of the migration rests primarily on original research done in Switzerland by Ernst Mueller and in Holland by Schaeffer. Always references to either the Swiss or Dutch archives are indirect; that is, they are quoted from Mueller or some other source.

The reason I mention this is the belief that neither Mueller nor any other reseacher has exhausted the source material. In writing any book it is a case of selection and while Mueller did a remarkably good job he had so little in the way of accurate reports on the migration to America that it would have been impossible for him to completely dovetail what he found abroad with what is available over here, little as it is.

Much has been written about Germantown and that subject is fairly well covered. But recent research fairly definitely shows that the Mennonite element in Germantown was in a minority and that the big, important Mennonite settlement was in Lancaster County. You yourself have done a great job on Montgomery County or more accurately Franconia but that locality was never as solidly Mennonite as were large sections of the Lancaster countryside. It is the best example of a Mennonite settlement in America and outside of family historians it has never been adequately tapped. . . .

Until a resurvey of not only the materials in Bern but also in Zurich, Alsace, Pfalz, and Holland is done no definitive history can be written.

For instance, most histories, based largely on family traditions, indicate or even take for granted that there were unnumbered Mennonite immigrants to Pennsylvania between 1710 and 1717 and again between 1717 and 1727, when, in my opinion, such was not the case at all.

The first Mennonites in America, those in Germantown, were Dutch as is well known. Some years later, there were in addition a few families from the Palatinate, who were Mennonites, but it is extremely doubtful if any of these were of Swiss origin. Of the three Palatine families—I am leaving out Hans Graef and Wynant Bowman—in Germantown up to 1710, they were all names listed as early as 1664 in the census lists prepared by Dr. H. S. Bender. There you find the family names of Kolb at Wolfsheim; Cassel at Kreigsheim; and Clemens at Niederflorsheim.

It seems doubtful to me that any of these names are of Swiss origin but rather that they stem from Holland or some of the Dutch settlements on the lower Rhine. It is well known that after the Thirty Years' War (1618-48), Dutch did settle in the Pfalz. Unless it can be said with some certainty, that the census records of 1664 for the Pfalz are incomplete, there apparently were either none or very few Swiss Mennonites in that district in that year. Apparently there were NO Mennonites east of the Rhine above Mannheim and Heidelberg.

However, the Zurich Swiss Baptists had been forced into exile long before that date. Apparently they settled in Alsace, for it was there in 1660 that a group of ministers adopted the Dortrecht confession. Their names . . . Miller, Ringer, Schebly (Scheebli), Schneider, Egly, Schmidt, Habich, Husser (Houser), Gochenauer, Bumen (Bauman), and Frick are undoubtedly Zurich family names.

It was about this time that Louis XIV of France seized most of Alsace and progressively took over locality after locality. Obviously the Täufer were driven out, although the task was not even complete by 1712 (see Mueller's list of congregations for that year at Zweibrucken).

Driven out of the Alsace, some fled back to Switzerland, possibly halting on the way in the Jura, others crossed the Rhine into the Oberpfalz and in the 1685 census we begin to find many Zurich names. Still missing, however, are the names of the Bern exiles of 1671, with few exceptions.

Jumping ahead to 1710, we find a sudden exodus the previous year of thousands of so-called Palatines and naturally among them were some Mennonites. We know of at least fourteen families, eight of whom came to Pennsylvania in 1709 and the remainder the following years. Most of the first group joined the Germantown Mennonite congregation and the second group of 1710 were the majority of those who settled at Pequea, Lancaster County.

There have been rather complete lists of the Palatine emigrants to England published and no doubt the names of the 1709 immigrants to Pennsylvania are among them.

A few interesting facts are disclosed in those lists, some of which I shall recount: (1) We find the name Jacob Graeff with the notation, "his parents live in Pennsylvania." We already have a Hans Graeff in Germantown, presumably he arrived in 1707 and in his will, filed in Lancaster County, he names a son Jacob, his eldest, by a first marriage. This Jacob Graeff presumably married Barbara Brackbill, a daughter of Rev. Benedict Brackbill. (2) Anna Eschelman's son—a Bern Swiss name; Mark Oberholtzer, wife, three sons and two daughters—obviously the family which settled in Bucks County; (3) John Heer, wife and three children, and on a later list, the same five persons returned to Holland, because they refused to take an oath of allegiance. As it happens, the Hans Herr, who settled in Lancaster County in 1710, had three children who were born in Pennsylvania.

All in all, however, the number of Palatine Mennonites coming to Pennsylvania up to 1717 was very small. The Dutch were much opposed to any migration to America; there must have been some feeling against the Quakers and their attempts to proselyte among the Dutch Mennonites. Then William Penn himself was mixed up in the business of trying to carry the Swiss Mennonites in 1710 to America against their will (see Mueller). Ritter and company had purchased land from him and he apparently interceded for them with Lord Townsend, the English ambassador to Holland.

When the following year, a place was being sought for the Bern exiles, the Dutch looked everywhere except to America. There is not even a hint of that in any of the arrangements.

Which brings us down to 1717, the year when three ships with more than 300 persons aboard arrived in Philadelphia, yet we know very little indeed about that. Surely there must be something somewhere about this outstanding event other than the crumbs that have come our way so far.

Sincerely,
MARTIN H. BRACKBILL.

History of the Olive Mennonite Church

LOIS SMELTZER

For several years preceding 1862, church services were held in a log schoolhouse six miles southwest of Elkhart, Indiana, or one mile north of the present site. I do not know whether or not there were services in this schoolhouse when the Olive cemetery was plotted in 1855. For some time meetings were held only every four weeks. Daniel Moyer (1812-1864) was the first resident minister. He served the circuit of the Yellow Creek, Holdeman, and Olive churches; later he was located permanently at Olive.

In 1862 a frame building, 36 x 60, was erected on the site of the present brick building. It was built on the Shaum farm and for some years was called the Shaum Church. There seems to have been no resident minister during the period following the death of Daniel Moyer in 1864. Visiting ministers were Sam Yoder, James Culbertson, John S. Coffman, Jacob Wisler, Daniel Brenneman, and John F. Funk. In 1871 Henry Shaum (1826-1892) was ordained to serve the church at Olive as the first resident minister after the death of Daniel Moyer.

The first Sunday school was held in the fall of 1866. The four classes met afternoons. The classes were conducted in the English language and were soon stopped by Bishop Jacob Wisler. They were allowed to be conducted in the German language; so they again convened, conducted this time by H. B. Brenneman, commonly called "Brother Henry." (I think he was a deacon at the Prairie Street Church in Elkhart but never at Olive.) This school met for three or four summers before church services.

In 1871 Bishop Jacob Wisler (1808-1889) broke with the church over the use of the English language and English songbooks. He started his group on more conservative lines; they are known today as the Wisler Mennonites. In 1874 Preacher Daniel Brenneman (1834-1919) walked out the other door. He joined John Krupp and Solomon Eby in forming the M.B.C. Church which had its beginnings in Canada. After these two groups split from the church in the district—it seems that at the time all official meetings of the Yellow Creek, Olive, and Holdeman district were held in the Yellow Creek Church—there was some argument over the meetinghouse at Olive. The law said those who remained by the Conference were to have the building and since Wisler left the Conference, the (Old) Mennonite Church had the building. At any rate the building was torn down and in 1888 the present brick structure was erected on the same site as the frame building had been. A strip one rod wide was donated when the new yard was laid out. Extensive alterations were made in the building and it was enlarged, 1948.

Henry Shaum was ordained a bishop in 1886. In 1896 Jacob Shank (1856-1905) was ordained. He served the church at Olive till his death in 1905. In 1905 William Hartman (1875-1929) was ordained; but he felt his inability so much that he never served. D. A. Yoder (1883-) was ordained at Holdeman on July 14, 1907. In January, 1908, he was called to help in the work at Olive. In 1910 he was ordained a bishop. He was given much responsibility in the church, and it was felt that he needed a helper. So on May 5, 1917, Clarence Shank (1885-) was ordained to assist in the work at Olive. Yoder and Shank still serve the congregation.

Bishops who served the church at Olive, either resident or visiting, were Jacob Wisler, Henry Shaum, John F. Funk, David Burkholder, Jacob K. Bixler, and David A. Yoder. Deacons have been Jacob Long (1836-1903), Henry Christophel (1828-1880), Daniel Coffman, Jonas Brubaker (1850-1932), Irvin Long (1868-1937), Andrew J. Miller (1895-), and Merril C. Weaver (1900-). The last two named are our present deacons.

I do not have many figures on membership growth, but I know that in 1911 there were 70 members, in 1928 there were 195, and at present (1945) there are 260.

NOTE: I got much of my material from D. A. Yoder; and some dates, etc., from books in the Mennonite Historical Library at Goshen College.

412 E. Lincoln Avenue,
Goshen, Indiana.

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Reminiscences of J. F. Funk

TIMOTHY BRENNEMAN

The writer's first remembrance of J. F. Funk is when he visited the family of (Elder) Daniel Brenneman (my father) in 1866, while he lived in Chicago and while we lived seven miles southwest of Elkhart, near Jamestown. I was but six years of age, but I remember him as a man of pleasing address, with a beautiful black beard. He was accompanied by a Bro. Neff, a Mennonite from Germany, but who lived in Chicago. This German Mennonite was an engraver and entertained us children by drawing pictures. It was in the fall of the year, and I remember I accompanied my father to the orchard where we gathered some choice tolpehockens, upon which our honorable guests might feast while the regular meal was being prepared. It was on this occasion my mother, as she afterward told me, advised Bro. Funk to come to Elkhart with his Herald of Truth printing outfit, which he did the following year. My mother's advice may at least have had an influence in the final decision to do so.

I well remember when he moved from Chicago to Elkhart, locating temporarily in the basement on North Main Street, while the building at 157 (old number) was being built, which he occupied in 1868. For a number of years the Herald office was a favorite resort for my father whenever he went to town. It was also an attractive place for us children on account of the beautiful picture and motto cards on display in the showcases. I have some of them in my possession even yet. Father was a frequent contributor to the columns of the Herald in those days. One day when Bro. Funk visited at our house, Father read to him a poem which he had just composed for the Herald. After listening to the reading he remarked: "You may become a poet yet if you keep on practicing."

I was present when Bro. Funk organized the first Mennonite Sunday school in Elkhart County, and which I think was the first in the State of Indiana, at the Shaum (now Olive) Church, seven miles southwest of Elkhart. It was not later than 1869 and may have been as early as 1868.

Abraham B. Holdeman was elected superintendent. I committed to memory many verses of scripture, such as the Ten Commandments, the Lord's Prayer, the 23rd Psalm, etc., as a result of attending this school. The above-mentioned motto cards were much in evidence in this S. S. The school was closed for the winter season and I remember that many tears were shed as the various farewell addresses were delivered by the brethren. Bro. Funk was one of them and my Uncle H. B. Brenneman (Bro. Henry) was another. That school left a lasting and beneficial impression upon my life, and I am quite sure, also upon others. Bro. Funk took me into his home, as one of the family, in the year 1872, before I was 12 years of age. (I became 12 in the fall.) He took me into the printing office and taught me, with much patience, to set type. That summer I set most of the type on the Herald of Truth. I found him always kind and considerate towards me as well as his family. Even his reproof was in kindness, though stern. His wife at one time advised him with emphasis to desist in a certain thing which he proposed to do, to which he replied with a hearty laugh, "Ich bin mein eigener Boss" (I am my own Boss). I never heard him say a cross word to his wife or children. He practiced family worship, busy man as he was.

He was a man who believed in system and order in religious services as well as in business. At the Shaum (now Olive) Church, as in most Mennonite churches of that day, they had a long pulpit, and it was the practice of the janitor to place upon each end of this pulpit a pail of water, with tin cup, for the convenience of the parents with children. I remember, at the close of a service long about the year 1870, Bro. Funk took the opportunity of correcting a number of abuses that were being practiced by this congregation, one of which was that the pails of water should be placed in the rear of the church, which was ever after observed. Another practice condemned was that of spitting tobacco juice on the floor of the house of God. (Let us hope that the times of that ignorance God winked at.) A number of other practices were referred to, but I cannot recall them now.



Elder Daniel Brenneman, 1834-1919

Daniel Brenneman was born near Bremen, Fairfield County, Ohio, on June 8, 1834. As a youth he accepted Christ as his Saviour and was baptized on the confession of his faith and received as a member of the Mennonite Church. On March 22, 1857, he was married to Susannah Keagy of Augusta County, Virginia. To this union ten children were born: Mary, 1859; Timothy, 1860; John Samuel, 1862; Josiah, 1864; Rhoda, 1866; Martha, 1868; Susan, 1870; Daniel, 1873; Phoebe, 1875; and Mahlon, 1877. All of these children became members of the M.B.C. Church (now the United Missionary Church) except John who is Presbyterian, Daniel who is a Free Methodist minister and Mahlon, missionary of the Church Association. Phoebe, wife of Minister Calvin F. Snyder, was a missionary to China, 1904-41.

Daniel Brenneman always expected to be a minister. His father was a godly man who exerted a great and good influence upon him. In 1857 Daniel was chosen by lot and ordained to the ministry in the Mennonite Church in Fairfield County, Ohio. Seven years later, in 1864, Daniel Brenneman and family removed to Elkhart County, Indiana, settling among the Mennonites west of Goshen. He preached at Salem, Yellow Creek, Shaum's (Olive), and elsewhere, and was a vigorous speaker, a man of progressive views, one who preached in English. About ten years after locating in Elkhart County he found himself unable to remain with his denomination and he became a leader in what was later called the Mennonite Brethren in Christ Church. He reached the ripe old age of eighty-five, dying on September 10, 1919. His body lies interred in the Oak Ridge (City) Cemetery, Goshen, Indiana.—W.

One of the sad experiences in his life was when in 1874, the tie was severed between him and his dear brother and long time co-laborer Daniel Brenneman. Hitherto they had seen eye to eye and truer yokefellows had never existed. When the crisis arose in the church as to whether progressive methods, such as revival meetings and prayer meetings, should be introduced, the one was constrained to say NO and the other YES, although they had a few years previously (1872) conducted the first continued or revival meeting ever held in the Mennonite Church in the U.S.A. Funk had emphatic convictions that the time was not yet. Brenneman's convictions were just as strong that the hour had come. The writer well remembers a meeting called for the purpose of adjusting (if possible) the differences between Brenneman and a majority of his brethren. At one time during the meeting, while Brenneman was weeping bitter tears, Funk, with both hands in the pockets, paced the floor, and with all the language at his command, gave his reasons for deferring progressive methods.

Brenneman persisted that his convictions would not allow him to defer them any longer and the final result was that Brenneman was expelled from the church, and instead of the aforesaid fellowship, there seemed to be for a number of years a gulf fixed between these two brethren, which happily, in later years, was to a large extent removed, to their mutual gratification. This was evidenced by the fact that they frequently visited each other and participated together in public worship. As a final proof of this, Funk was called upon, when Brenneman died in 1919, to assist in the funeral services of the latter.

Bro. Funk had devoted the energies of the prime of his life in promoting and building up the Mennonite Publishing Co., and one of the greatest trials of his life was during those dark days when financial reverses forced the company into bankruptcy. While its affairs were being wound up, the writer expressed his sympathies to Bro. Funk, to which he replied, "Yes, this has been a great trial to me, but with the poet, I have prayed, 'The dearest idol of my heart, Whate'er that idol be, Help me to tear it from its throne, And worship only Thee.'"

And here let me state that the Mennonite people owe an obligation to Bro. Funk, in their travels from East to West and from West to East, as they stopped off at Elkhart to visit the Herald of Truth office.

In the kindness of his heart he generally invited them along and they seldom declined the honor of being a guest at his home. This added an additional burden to Sister Funk, and she deserves a large share of this obligation. It was seldom that a day passed without a guest in the home. Sister Funk very frequently sent me hurriedly to the meat market just before meal time.

Goshen, Indiana.

A Brief History of the Amish

(Continued from April Issue)

In spite of the separations and mergers just mentioned, the Old Order Amish still constitute the main line of the original Amish brotherhood. They now have one hundred and eighty-one congregations in the United States in seventeen states: thirty-seven congregations are in Pennsylvania, fifty-two in Ohio, forty-four in Indiana, eight in Illinois, and ten in Iowa. There are one hundred and fifty-two bishops, three hundred and ninety-four ministers, and one hundred and forty-five deacons serving these congregations. There are about 13,500 baptized members in Ontario and the United States or about 40,000 souls including children, and they constitute the fourth largest Mennonite body in America.[14]

The spirit of the Amish people is simple and friendly. Religious services are held every two weeks in private homes; during the summer months the services are sometimes held in barns. On alternate Sundays when there is no religious service a great deal of visiting is done among relatives and friends. Whenever a congregation becomes too large for accommodation in one home, the congregation is divided into districts of from twelve to twenty-five families. They have no general conference or district conferences, and Sunday schools are not common among them. The Bible is, in general, given a rather literal interpretation. The preaching is done in slightly modified High German while in the home and in the social circle the Amish use the Pennsylvania Dutch, a dialect composed of Palatine German together with a mixture of English words. Because Jesus plainly taught that His followers were to expect persecution, the Amish are not surprised when the society in which they live does not understand them. The hymnal used by the Amish is the *Ausbund,* probably the oldest hymnbook still in use among Protestant churches. The collection of hymns had its origin in 1535 when a group of Anabaptists were thrown into a prison at Passau along the Danube River.[15]

The church offices in the Old Order Amish Church consist of three (1) the bishop (Voelliger Diener), who has charge of the major responsibilities, receiving applicants for baptism, conducting ceremonies, and exercising discipline; (2) the minister (Diener zum Buch), whose duties are to preach, read, and pray with the congregation; and (3) the deacon (Armen-Diener), who is responsible for ministering to the poor, and reconciling any difficulty which might occur between members of the church. A fourth office is Voelliger Armen Diener (a deacon ordained bishop); although in common usage in the past, this office is no longer in general practice.[16].

The Old Order Amish are not interested in what is generally known as evangelism. In their determination to retain the spirit of their forefathers they have lost almost completely the missionary zeal which was so characteristic of the early Anabaptists.[17] In this respect they differ from most Mennonite churches. Through the preaching of the Word and the influence of the home the young people become members of the church, but there is nothing corresponding to either home or foreign mission work in the Amish Church. "The Amish would not try to persuade one of another faith to become affiliated with their church. The only occasion there might be for the suggestion that some one leave another church and unite with theirs, would be in the case of the marriage of one of their members to some one belonging to another denomination. It is conceivable that in the course of the efforts to keep their brother or sister in the fold, they might recommend that the prospective bride or groom 'turn Amish.' Under any other circumstances such overtures would be considered out of place."[18]

Although the Old Order Amish have no organized missionary program as such, they are probably more missionary-minded than appears on the surface. Their acts of benevolence show that they are sensitive to the sufferings of other people and are generous contributors to relief causes. For the four-year period from 1944-47, they have donated more than one hundred and twenty-two thousand dollars toward foreign relief and refugee rehabilitation, through the Mennonite Central Committee. In addition, many of them have co-operated in community projects for the work of canning meat and gathering material supplies for relief purposes. They are doing "mission" work without knowing it. By the providence of God they have been led to America where they have multiplied and spread out into the valleys of the East and the prairies of the West. Here they built homes and established strong communities, and wherever they went they carried with them Gospel principles. Their mission in America as nonresistant Christians has been a curative mission—to bring healing to a human society and to witness to a higher life. The Amish would concur with Guy F. Hershberger, that there will always be more than enough people to perform the task of the magistracy, the police, and the military; but candidates for the higher place, which nonresistant Christians alone can fill, are altogether too few.[19]

Working and making a living are perhaps the two chief aims of the Amish in relation to material things. In order to make a success in life it is therefore not necessary to have a higher education; in fact, it may be a hindrance, because it is thought that schools often tend to make youngsters lazy and weaken them morally. After passing the eighth grade, young men and women remain at home where they receive the education and practical experience necessary for farming and homemaking. A young Amish farmer cannot become a farmer by reading books, but by hard work and practical experience with the soil. The Amish do not deny the value of education for

some people, but in general they feel that it is out of place for their boys and girls. Yet, in spite of their opposition to higher education, the Amish possess some very desirable virtues in their simple and plain way of living. They are hard-working, industrious, and prosperous, owning some of the best farms in their communities. It is obvious that their faith and nonconformed way of life can best express itself in the rural environment. In their closely knit intimate communities there is a genuine warmth of brotherhood, mutual respect, and trust.

But the Amish have their problems too. There is evidence here and there that it is increasingly difficult to maintain their distinctive way of life. Problems begin to mount up when the principles of their faith and the "old order" come into direct conflict with current issues and practices, as, for instance, in the area of farming methods, transportation, and communication. Spiritual disintegration has resulted in some communities with the result that religion is sometimes almost entirely a matter of form with little spiritual warmth. The church rules have been modified in some instances. Some congregations have made concessions on the matter of owning automobiles and tractors. New concessions and the appearance of "worldliness" are adding difficulty to their program of nonconformity, and the prospect of new changes disturbs the Amish leaders.

The Amish communities planted in this country are brotherhoods of the kind necessary in a Christian democracy. Theirs is not an ideal of ecclesiastical or political hierarchy—to dictate to the common man what he must do, but a brotherhood where all members alike share in the family of God as brothers and sisters. Arthur E. Morgan, as well as other leading men of our nation, believes that the health of our civilization depends on the moral quality of the people living in small communities. He says, "The foundations of civilization are self-control, good will, neighborliness, mutual respect, open-mindedness, and co-operativeness. Where these qualities are strong a great civilization will grow. Where they become weak, no matter how great the wealth may be, nor how many cities and factories and universities there are, a civilization will break down These qualities of neighborliness, good will, and mutual regard grow best in families and small communities where people know and trust each other, and are not afraid of acting in a civilized way. In big crowds and among strangers people tend to act in self-defense, and these finer traits do not have a good chance to develop . . . "[20] If this is true, then the Amish communities are playing a very important part in the life of our nation. If the remedies for the ills of our nation are to be found in the small rural community, then these people are making a significant contribution to that end. In maintaining a live enthusiasm for the simple life of the country, they have warned our society against the dangers of industrialism and the complexity of the city. The Amish challenge to the world is, that in our acceptance of the many changes and modern methods, we may be in danger of losing some of the foundation stones of our heritage.

[14] The statistics in this paragraph are calculated from *Mennonite Yearbook and Directory* (Scottdale, Pa.), 1948, Ellrose D. Zook, Ed.

[15] The first edition was published in 1564, and the fourteenth American edition appeared in 1941. The hymns are heroic testimonies of fearless individuals who were about to be put to death. For a thorough discussion of the *Ausbund* see John Umble's article, "The Old Order Amish, Their Hymns and Hymn Tunes," published in *The Journal of American Folklore* (New York), Vol. 52, No. 203; January-March, 1939.

[16] John Umble, "Amish Ordination Charges," *Mennonite Quarterly Review,* October, 1939, 233-250. Using original documents formerly the property of Amish bishops two generations ago, John Umble has unearthed a valuable and interesting study of Amish ordination practices.

[17] Not only did the Amish lose the missionary vision, but it was true also of the entire Mennonite brotherhood. The severe persecution of the sixteenth century almost annihilated the Anabaptists. When toleration finally came (1815) the Anabaptists had lost the vision of bringing the Gospel to all men. They eventually were content to be "die Stillen im Lande" (the quiet people of the country), and henceforth sought only to perpetuate their faith in their families. A revival of the missionary spirit began to manifest itself among the Mennonites during the latter part of the nineteenth century, and all but a few of the Mennonite branches are again missionary-minded.

[18] Calvin George Bachman, *The Old Order Amish of Lancaster County* (Norristown, Pa.), 1942, 162.

[19] Guy F. Hershberger, *War, Peace, and Nonresistance* (Scottdale), 1944, 301.

[20] A. E. Morgan, *The Des Moines Register* (Aug. 26, 1941), 8.

As quoted in Guy F. Hershberger, *op. cit.,* 307.

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Pilgram Marpeck's Summary of His Confession of Faith, c. 1532

TRANSLATED FROM THE GERMAN BY J. C. WENGER

Here are a number of articles, stated in brief for the sake of a better understanding, representing a summary of the following account of my faith and having the same content as the following writing from which they are excerpted:

1. First, that all sin, including the fall of Adam, consists in acquaintance with the knowledge of good and evil; where one knows nothing he has no sin.

2. That the fall of Adam was first annulled through the promise of God, given to Eve, just as original sin [is not taken into account?] prior to knowledge, and the serpent [Satan] comes according to the nature of the flesh. For flesh is not sin itself.

3. That the promise of God was the ground of the faith of [the saints of] the Old [Testament], which was first fulfilled in Christ, [who was] future [to them], and [the promise] had to wait [its fulfillment in] the Son of God.

4. That the faith of Adam, Eve, Noah, Abraham, Isaac, Jacob, Moses, David, and all the others was not capable of producing true piety and forgiveness of sins, neither did they receive [piety and forgiveness] prior to the death and suffering of Christ. [Until then] they had to live in the faith of hope.

5. That they were all bound of sin, death, and hell until Christ [redeemed them]. And no one went to heaven before Christ, who first redeemed them through His blood.

6. God made His promises to all mankind, young and old, which was called a Testament of promise. Therefore both young and old were circumcised and were preserved, good and bad, for He was the God of them all.

7. That circumcision was given only to the children of Abraham, who according to the flesh were born of Abraham, as a seal of the Covenant which God had promised to his seed (including the "strangers" among them as their servants, who were also circumcised that the Covenant might not be regarded as impotent).

8. That only the children of the faith of Abraham are called the children of the Spirit, those who believed the promise God gave Abraham of the future redemption. These kept the commandments of God only from fear; they did not keep the law out of love for it. The reason is that the law was not yet inscribed in the heart; therefore it was wholly against them and not with them.

9. That the circumcision of the Spirit first began through the revelation of Christ, the Son of God who first bestowed all power. The Old [Testament saints] were merely in the volition of this circumcision, in the desire of the heart for the ability [to receive power from above]. Therefore their heart was circumcised but without [the reception of] ability.

10. The Son of God for the first time conferred power, and gives [it] to those who are His, (understand) to the believers mentioned above, who desire and hope for such [a gift], and who desire and hope to become children of God; that is, the spirit of free will and power received through Christ, in ability which is present and will be among all true believers in Christ.

11. That because of the reasons mentioned above, neither the outward nor the inner circumcision is comparable with the outward and inner baptism.

12. That circumcision and its law [are] not demanded of the man [who is] without ability; [this inability] consists of the will to do good without [being able] to do [it].

13. The baptism of water and the Spirit of Christ, of faith in Christ, demands nothing but love, and gives ability and deed to the will. He who does the will of the Father is a child of God.

14. The circumcision of the law brings with it, to him who believes that it is God's law and ordinance, the knowledge of sin, death, and hell, and the hope and comfort of being redeemed [or released] from it, which God had bound Himself to perform for them. This servile spirit the Old [Testament saints] had received of God.

15. The Gospel of Christ, and Christ Himself as the Redeemer, for whom the Old [Testament saints] hoped and whom they awaited with great long-suffering, brings with it to the one who believes and is baptized, redemption, cancellation and forgiveness of sins; it takes away and banishes all fear and imprisonment [servitude], sin, death, and hell; it comforts and strengthens the brokenhearted and gives them power and might to do the will of God.

16. Those therefore who believe on Christ Jesus are made alive [and delivered] from all dead works, the law, and circumcision. For Christ accomplished the completion (of redemption) on the cross, and finished it, [namely] that which had been promised to Abraham.

17. So from now on faith can do and complete the pleasure of God. Sickness and death are gone; life and health are present. The salvation of all men is finished; the ignorance is excused. To the children and to all those of true simplicity the kingdom of God is given, etc.

18. The knowledge of good and evil [is] acquired through the preaching of the natural or divine law, in its inner application to the heart, which is bound by the preaching of the Gospel, [and brought] to the simplicity of faith in Christ. The truth gives testimony to itself. He who is baptized becomes like a child again, according to the order of Christ.

19. Therefore one cannot base infant baptism on circumcision as a figure. The reason is, circumcision accompanied the promise of God which in turn comprehended both young and old. Faith in Christ takes the understanding (as an enemy of God) captive and subjects it to the simplicity of faith. Where therefore the Spirit testifies, there also is baptism a testimony and a revelation in Christ.

20. When one is baptized in his youth, when worldly pride, crookedness, craftiness, and self-will are present (which shall be given up in baptism, through faith), he is then free from the Serpent and the craftiness [of the flesh]. These latter work in the realm of the mind and unconverted people are deceived into believing that they are already Christians —as one sees (God be merciful) in almost all those baptized as infants.

21. For he who believes and is baptized shall be saved. He who disbelieves is condemned. Where faith is absent all teaching is no teaching and baptism is no baptism.

22. Where children are baptized on the basis of the promise of Christ, one has insufficiently regarded His word, and is baptizing them merely with water, without the Spirit, who should be revealed [to the believing convert receiving baptism]. He who receives the witness of the water and the blood is, as a creature, received of the Creator (Christ), who indeed shall be the Firstborn.

23. God's covenant has indeed been extended to all men; for circumcision is a sign of the covenant and is not its witness, for God Himself was the Witness, and that is why both young and aged were circumcised.

24. Not all men make the covenant of a good conscience with God, but to those who do make it the water is the witness of a creature, as mankind indeed is but a creature. Therefore the command is to baptize only those who believe and who contract a covenant with God. This baptism is a witness of a good conscience with God.

25. Those therefore who believe and are baptized for the forgiveness and cancellation of sin, are children of God. These are children of God through faith; [on the other hand] children [infants] are children of God through the promise. [*Both* groups are] in the kingdom of Christ.

26. Such true believers are kept, governed, and led by the Spirit of God, without human help and aid. Those led by the Spirit of God are the children of God. He who is a fellow participant in the tribulation of Christ is also a fellow heir in the kingdom of Christ.

27. Such children of God in the kingdom of Christ have power. What they loose on earth is loosed and settled in heaven. What they bind on earth is bound in heaven. This "ban" is governed by the Holy Spirit, outwardly according to the nature of the love of God, and only in the Lord's Supper, when one observes the memorial of love. He who is without love and acts wholly against it, belongs without [the church]. Those who repent and are obedient in love in the Holy Spirit, eat and drink worthily from the table of the Lord, which is the blessing and thanksgiving of God.

28. Here there is no compulsion, but a spirit of free will in Christ Jesus our Lord. He who does not wish [to come to Christ and be baptized], let him remain without [the church]. He who wishes, let him come and drink freely and without cost.

29. No outward power may rule, govern, or profit in the kingdom of Christ.

That is a summary of the following presentation of my faith-testimony, which is here presented as a unit [not organized into numbered articles].

Sustaining Members, 1947

The following have by a gift of five dollars per year become sustaining members of Mennonite Historical Association for the year 1947:

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MENNONITE HISTORICAL BULLETIN

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The Largest Ordination Class in Pennsylvania Mennonite History

IRA D. LANDIS

The beautiful Hammer Creek flows from the Lebanon Hills, northwest of Brickerville for eight miles before it enters the Cocalico. The Hammer Creek area of Warwick Township, Lancaster County, Pennsylvania, was settled by Mennonites who overflowed from the Pequea and Earl settlements following 1722. By 1770 forty per cent of the land was cleared for agriculture and mills were built, giving the agricultural-religious fabric for a happy, prosperous community.

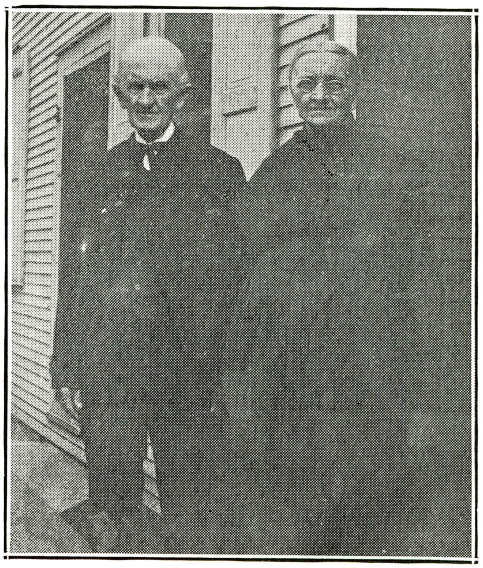
Of their first ordinations we have no record but we can piece together most of their ordinations since 1889. Since the 1889 ordination class was the largest in Pennsylvania Mennonite history, we would notice its history as well as its personnel.

Bishop Christ Bomberger II (1818-1898) after December 1887 did not serve in his office. Christian Risser and John R. Hess were the only ministers serving the large district of Hess, Hammer Creek, Indiantown and Mellinger at Schoeneck. The votes were to be taken at the three main houses. The Bishop Board was headed by that venerable patriarch Jacob N. Brubacher, and included Martin Rutt, Isaac Eby, Jonas Martin, Amos Shenk, Daniel Shank, William Auker and Isaac Gingerich. Every bishop that came in encouraged the brotherhood at each house to vote and vote they did. The class of twenty-two were all farmers but one, averaging thirty-seven with an age range of 22 to 61. The class as seated according to seniority follows:

Jonas Bucher (1828-1904), married to Anna Bollinger, lived east of Clay where his grandson Elmer Bucher now farms. The family was blessed with seventeen children, including Preacher John B. Sixteen years before, he had been ordained Deacon for the Hammer Creek-Indiantown District. They retired along the Pike nearer Clay in the nineties. Here he manufactured brooms. He served on a number of Deacon Committees including the one investigating the affairs that led to the Martinite division. He accumulated some records, including this report, that are still extant. He retired as Deacon in 1896 and was succeeded by Benjamin F., son of Preacher John R. Hess. He passed on September 19, 1904 at 76. The burial was at Hammer Creek. 9-2 18-32

Benjamin B. Leaman of Lititz (1836-1922) who was reared in East Lampeter Township and married to Mary Brubaker, had just started a corner grocery store in Warwick. He was the father of Nathaniel and brother of Deacon David. His first wife died in 1891. He later married Lydia Moseman, who still survives. He continued the grocery business throughout his life and his son Benjamin, Jr., succeeded him. He is buried at Hess. 3-2 22-27

Benjamin Wikerd (1840-1919), married to Martha Huber, had just moved to the farm southwest of Kissel Hill, where



Jonas Hess and wife. He was chosen by lot out of a class of 22 in 1889, ordained, and served the Hess-Indiantown District 30 years.

Paul, his grandson, now lives. He retired in Lititz, but died in East Petersburg. He is buried at the latter place. Here his children are all serving the Lord. 3-0 2-0

Jonas H. Hess (b. Mar. 13, 1841; d. Mar. 30, 1919) and his wife Annie Franck (1843-1929) started farming on the home place, near Rome, on the original Hess Tract which Jacob his ancestor received in 1735 from the Penns. Here they reared their family of Lizzie—wife of Henry Bucher of Warwick Township, Catharine—wife of Amos Musser of Salunga, Christian of this class, Fanny—wife of David Betzner of Kitchener, Canada, Henry F. of the home place, now Lititz, who supplied valuable infor-

(Continued on page 2)

A Brief Account of the Origin of the Church of God in Christ (Mennonite) of Manitoba, Canada

JOHANN B. TOEWS

Brother Toews held the position of bishop in the Kleine Gemeinde church prior to the large emigration in 1874-75 from Russia to a point about twenty-five miles southeast of Winnipeg, Manitoba, where several congregations of the Kleine Gemeinde were established.

In his anxiety and concern for the eternal welfare of his soul, Brother Toews read much and searched the Holy Scriptures, and with untiring efforts he endeavored to trace the origin of the true church of God, in the writings of the apostles, the martyrs, Menno Simons, and others. Brother Toews put forth earnest efforts in an attempt to find the true origin of the church that was built upon the foundation of the apostles and prophets, with Jesus Christ being the chief corner stone. Not being at ease about the matter, with his concern for the church, he did not find his way open to carry on the responsibilities of his position in the Kleine Gemeinde under existing conditions.

Some time after our arrival in America (Canada), Brother Toews learned about a minister by the name of John Holdeman of Ohio. Then in the fall of 1879, Holdeman came to Manitoba, at which time Brother Toews and the members of the Kleine Gemeinde became acquainted with him. At this time, Minister Holdeman conducted meetings in a number of our villages. Following this series of meetings, Brother Toews went to Kansas in the spring of 1881 with the intention of making a more thorough investigation of the churches organized by Holdeman and others. (Minister J. T. Wiebe, St. Anne, Manitoba, has a report of Brother Toews' findings.)

After the aforesaid investigation, Brother Toews with about one half of the afore-mentioned members of the Kleine Gemeinde followed their convictions and joined the Church of God in Christ (Mennonite). This took place during the winter of 1881-82 at a time when the brethren John Holdeman and Mark Seiler (both of Ohio) preached the Gospel at Steinbach, Blumenort, Kleefeld, and Hochstadt, Manitoba.

At this time about one hundred and twenty-six souls were added to the church. Of this number approximately one hundred were former members of the Kleine Gemeinde, the others being children that were as yet not members of the church. Also at Morris, Manitoba, thirty-six members of the Kleine Gemeinde were united with the Church of God in Christ (Mennonite), at this time.

Steinbach, Manitoba.

LARGEST ORDINATION (Continued)

mation for this article, and Ellen—mother of Howard H. Charles, who on July 15, 1943, was ordained to follow in the footsteps of his grandfather and in the same district. They spent their last years on South Broad Street, Lititz. They are buried at Hess. 6-0 9-6

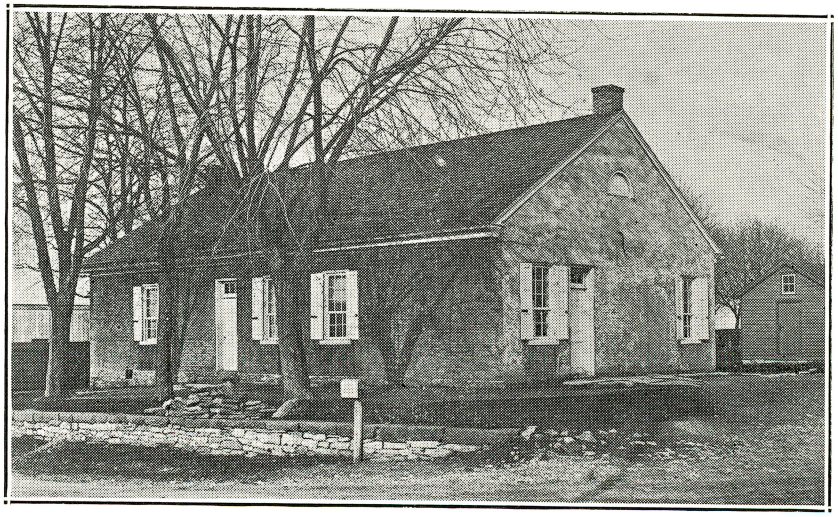
Christian Bucher (1844-1920) married Nancy the second daughter of Bishop Christian Bomberger in 1865, and engaged in farming at Lime Rock where their son Joseph farmed until recently. The family of eleven, ten of whom became of age, were born prior to 1885. Samuel, long a trustee at Hess, and Christian of Erisman were two of them. Feeling that he was not especially qualified for this work, a faithful relative reminded him that "the Creator made the earth out of nothing." He is buried at Erb. 6-4 17-12

Christian Bomberger (1848-1916), second son of Bishop Christian Bomberger II, married Lizzie Hess in 1871 and was engaged in farming on what is now the Hayden Bomberger place near Sun Hill. Here they reared the family of three, which included Hayden. He retired in Lititz and was buried at Erb. 2-1 1-4

Henry G. Snyder (1849-1910) married Anna Bomberger and farmed his entire married life, where his son Amos now lives. He was a very kind agreeable servant of the Lord, rearing a family of seven, all of whom became heads of families within the Church. Jacob and Christ are the other sons. He was buried at the early age of sixty at Hess. 7-0 11-5

Henry Huber Kurtz (1851-1891) was married to Elizabeth Ann (1852-1880), daughter of Henry and Susanna Burkhart, who after a brief conjugal life succumbed to consumption. (She is buried at Groffdale.) He as a widower and his brother Benjamin farmed the Henry K. Kurtz farm, their homestead, along Meadow Run, near Meadow Valley Martinite Church. (He was a half brother to Mrs. Louis Eberly of Clay and Mrs. Phares Brown of Akron). He had no issue. He attended Church regularly with horse and carriage, being a great lover of the Bible. Being a cripple he acquired a hobby that he might grow old gracefully. He made toys and mementoes which he freely distributed, especially among children, drawing souls to Christ by his thoughtfulness and generosity. He, however, lived only two years longer, contracting typhoid fever and passing to his reward September 1, 1891. He is buried at Hess. 0-0

H. Reist Landis (1851-1934) who was born near Landis Valley, in the home of Henry and Catharine Reist Landis, taught school for a few years at the home school and then married Marie Bomberger of Warwick Township. They farmed on part of the original Bomberger tract west of Lititz, where Phares Newcomer, a son-in-law, now lives. He attended church at Hess at the time. In 1894 he became the first Sunday school superintendent at Erb, serving for years. They retired in Lititz where Ellen Breneman, a daughter, now of Elida, Ohio, affectionately took care of her parents until they were called to their rest. Two granddaughters are wives of ministers, Mrs. John Hiestand of Marietta and Mrs. Wilmer Eby of Cocalico. Their remains rest at Erb. 4-1 7-4



The Hammer Creek Meeting House, where the 1889 ordination was held. This building, four miles north of Lititz, was used as a meeting house from 1819 to 1943 when it was razed to provide a site for the present edifice.

Elam Landis (1851-1938) lived on a farm one mile north of Lincoln, for a number of years. He was first married to Magdalena Martin, who died in 1887 leaving six small children, including Mrs. John H. Weaver of Akron. At the time of the ordination his wife was Mary Groff nee Bucher (who died in '24), a daughter of Deacon Jonas Bucher. His third wife was Elizabeth Burkholder nee Oberholtzer. He spent some of his last days with his children and on the Welsh Mountain. He is interred at Metzler. 9-0 36-2

Ephraim Eby (1852-1937), who five years prior was called as Deacon successor of David Brubaker, was married to Amelia Franck, who after a beautiful life passed on, March 14, 1944. They farmed on the Eby place (now Elser Gerhart) midway between Brunnerville and Lititz. Here they reared the family and served the Church, retiring in Lititz in 1910. He was a charter member of the Old Peoples' Home board and also the Mission Board and served on numerous Deacon Committees for the Board of Bishops. He was a prime mover for a congregation in Lititz and for the calling of Jacob Hershey, ordained in Kansas, to the pulpit. His testimony was sound; his counsel was wise. He is buried at Hess. 5-2 7-16

Reuben Risser (1852-1915) was the son of Bishop Christian, who fifteen years prior was called to the ministry. He was married to Emma Miller and farmed for many years near Wood Corner, south of Weidmanville, where his son Tillman later lived. He served at the singing table of the district with Henry (father of Jacob) Oberholtzer, Henry Eberly of Schoeneck, Jacob Bucher, Peter B. Hess, John Hess and others. For many years he was a trustee at Indiantown. He was the father of Preacher Abram of Gantz-Hernley. He gave a faithful testimony, for his whole family were reared to love the Lord and the Church. He retired in Weidmanville. He is buried at Hammer Creek. 8-1 10-9

Peter B. Hess (1854-1940), who married Mary Ann Stoner, farmed, lived and died on the same farm, close to the Hess meetinghouse. For years he served as trustee at Hess and was always a pillar in the Church. He quietly but surely gave a very real testimony for his Lord. He is the father of Preacher John S. and grandfather of Preacher Richard B. He is buried at Hess. 2-0 10-0

John H. Brubaker (1855-1933), of Brubaker Valley and brother of Peter, was married to Adaline Erb and farmed between Lincoln and Indiantown before moving along the pike near Weidmanville. Wayne of Metzler is a son. They retired on State Street, Ephrata, and are buried at Hammer Creek. 4-1 3-2

Simon P. Hess (1856-1932), son of Preacher John R., married Sarah Wolf in 1876. They started farming near Wood Corner School, where a Sensenig now

lives. Here Preacher John W. and four others were born. In the spring of '89 they moved on a farm near Millway. In 1895 they came to Akron. In 1900 he became a charter member of the Miller Hess Shoe Company. He served faithfully on the Mission Board as a charter member. He aided in the molding of the Ephrata congregation from the start. He served as trustee and Sunday school superintendent here for years. He is buried in the Wolf Cemetery near Akron. 5-5 12-25

Menno Brubaker (1857-1930) married Catharine Burkholder and lived on the home place in Brubaker Valley, north of the Snavely Mills. Here Mrs. Ira Rohrer and Mrs. Jacob Snyder were reared. He served as trustee at Hammer Creek. He retired in Lititz. His remains are at Hammer Creek. 2-0 0-2

Peter Brubaker (1857-1922) married Lizzie Risser of Brunnerville and farmed on the southern half of the homestead, northwest of the Hammer Creek Church, where Mrs. Landis Huber, a daughter, now lives. He was always active in church work, especially at Hammer Creek, where he served as trustee for many years and on the building committee for the present edifice. His son-in-law, Landis Huber, faithfully assisted Deacon Ephraim Eby in the Hess-Hammer Creek District from 1924 to 1934. He is buried at Hammer Creek. 1-1 8-1

Henry L. Keener (1857-1936), an uncle of Preacher Henry B. of Virginia, was first married to Susan Risser and lived in Washington County, Maryland, until her death. In 1888 he moved with his two children to the Keener Farm (now owned by Jacob Snyder) northeast of Lititz. He had, the fall before, married Lizzie, the daughter of Benjamin Leaman of this class. Here Preacher Benjamin of Elizabethtown and Preacher Clayton of Mechanic Grove were born. He always was active in the work of the Church at Hess and at Lititz, where he spent his last days. He is buried at Hess. His widow survives. 6-2 18-21

John B. Bucher (1858-1942), a son of Deacon Jonas, was married to Maggie Risser. At the time he farmed where Preacher John S. Hess now lives. When ordained three years later, he farmed south of Clay and later on part of the home place east of Clay. His last days were spent in Ephrata. He served as the first Sunday school superintendent at Hess, Indiantown, and Hammer Creek. He served for fifty years in this large and growing district. He is buried at Hammer Creek. 0-6 0-10

Nathaniel Leaman (1861-1937), son of Benjamin (above), married Annie Risser. They farmed for many years on the Moore Fruit Farm, northeast of Lititz. Here Bishop Christ K. Lehman's wife was born. They were residing in Lititz, however, for many years. In 1897 he was chosen as the first assistant superintendent at Hess. He was ever interested in the Lord's work. He is buried at Hess. 3-9 15-6

Henry Bomberger (1863-1939), another son of Bishop Christian II, was born on the central farm of the Bomberger tract received from the Penns in 1734. (His son Abram now farms here). He married Mary Huber and farmed the home place, until retiring in Lititz. He was interested in the history of the Bomberger family, the community and the Church. He is interred in the Lititz Moravian Cemetery. 0-5 0-5

Christian F. Hess (1867-1940), a son of Preacher Jonas, was 22, the youngest in this class of 22. He was married to Emma Schreiner of Lexington. Choosing the occupation of his fathers, he farmed for years on the acres adjoining the Hess Church. Here he reared his family. He died at Manheim and is buried at Hess. 1-3 1-11

On September 5, 1889, the 150 members of the district and friends from far and near crowded into the old Hammer Creek meetinghouse. Jacob N. Brubacher was in charge. Before them was the class. All but the second oldest were farmers. All were married except one who was a widower. The sermon was preached. Twenty-two books were used. The slip was found in the fourth book, that of Jonas H. Hess (Cousin of Preacher John R. Hess). He was deliberative in his declarations, conservative in his discipline, and direct in his guidance. His favorite expression was "Es was alfurt so" (It was always so).

Only two members of the class were sons of a bishop, two sons of the living ministers, and one a son of a deacon; the two deacons were also in the class, but none of these seven were chosen at that time. Jonas, however, was the grandson of Preacher John Hess who so faithfully served as minister in the same district from 1800 to 1830. Some had no ministerial blood for generations. All were of good Mennonite line families of that District. Only two had ever lived elsewhere.

In this class, each one supported the one ordained until the day of death. Some reared all their children in and for the church; some had a few in the church and in two cases none of their children were in the church. Out of the 131 children reaching maturity, 86, or 65.6%, lived within the Mennonite Church, and 45 were in other or no churches. Out of 407 grandchildren reaching maturity, 207, or 50.8%, were in the Church, and 200 were in other or no churches. A few of the latter were active in other denominations. If in these families there were (without duplication) in the two succeeding generations only 280, or 54.8%, in the Church and 231, or 45.2%, without, what would the remainder of the Church show under the same X ray? If the present membership of Lititz is 200, of Hess-Hammer Creek is 335, and Indiantown is 131, what would it be if all the children's children of our dear brethren of past generations had been saved for the Church which they held dear?

NOTE: The figures following each sketch are four. The first shows the children whether dead or living who reached maturity and who are or have been in the Mennonite Church; the second those outside the Church; the third the grandchildren who grew to maturity and who are in the Church; and the fourth the grandchildren not in the Church. Lititz, Pa.

A Comparison of Three Mennonite Novels

CAROLYN BYLER ROTH

I have chosen to compare three Mennonite historical novels which I read for this course rather than to give a critique of one. In this way I hope to be able to point out the unfair way in which the Mennonites are treated in Helen Reimensynder Martin's *Tillie: A Mennonite Maid* by contrasting it with *The Trail of the Conestoga* by Mabel Dunham, and *Rosanna of the Amish* by J. W. Yoder.

Since I, myself, have descended from an Amish background, just several generations removed, and have lived in Lancaster County for about eight years, I feel that the people written about in these novels are my people. If I am not greatly mistaken, J. W. Yoder is a distant cousin as well as a very góod friend of my father.

The setting of *Tillie: A Mennonite Maid* is in Lancaster County and is the story of a young girl who was able with the assistance of her teacher, to rise above herself, her difficulties with her family, and finally, her Mennonite religion, to become an excellent teacher, and later, the wife of a former village teacher, a Harvard graduate.

At the outset, Tillie lives with her father and stepmother and with a host of younger brothers and sisters, and attends the grade school where she is a very fine student. She encounters great opposition in her father who finally succeeds in forcing Tillie to stop school. An important part of the story is the place where Tillie, herself an Evangelical of an Evangelical family, "feels to be plain" and "gives herself up" to become a member of the [Reformed] Mennonite Church.

In the unsympathetic attitude of the author toward the Mennonite customs and people whom she considers as being narrow-minded and quite stupid, it is apparent that she has little understanding of them, and she certainly must not have known very many Mennonite families well to gather the scattered impressions which she leaves the readers of this novel.

Quite a contrast is Mabel Dunham's *The Trail of the Conestoga* in which she gives an exceptional picture of the early immigration of the Mennonite people from Lancaster County to Canada. They went there to find a wilderness and almost within a generation, by their unceasing labors, they changed the landscape so that well-built and substantial homes found themselves surrounded by

cleared land covered with abundant harvests.

This story of Sam Bricker's very interesting efforts and wanderings in order to found a Mennonite colony in Canada is a much more nearly accurate description of the spirit of the early Mennonite people of the eighteenth century. It is such literature as this that makes us more conscious of our background and appreciative of our church fathers. We have known too little the initiative, patience, and self-sacrifice which characterized the struggle of our forefathers in laying the material and political foundations of our country and also of Canada.

J. W. Yoder portrays the Amish in his story, *Rosanna of the Amish,* as being trustworthy, kind, and usually very generous—traits not unknown to our Mennonite friends today. This story of a little orphaned Catholic girl whom an Amish woman took and raised as her own is one which should arouse anyone's interest. Rosanna is the main character from the time she is born until she dies. Woven into this biography are the many customs, beliefs, and ways of living of the Amish.

The purpose of J. W. Yoder in writing this book must have been to give to the world a better understanding of these plain folk, their customs, and ideals. He writes sympathetically and authentically, not exaggeratedly and impressionistically, which could not have been said of Miss Martin.

In spite of the fact that neither of these writers are outstanding literary figures, it is certain that Miss Dunham's and Mr. Yoder's books have done a great deal toward bringing about a better and more tolerant attitude toward the Mennonite and Amish peoples of the country. It is a step in the right direction.

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The Mennonites and the State

Rosemary Beachy

No part of their creed has subjected the Mennonites to more misrepresentation and misunderstanding than their attitude toward civil authorities. The nonresistant Anabaptists, of whom the Mennonites were the direct successors, went no further, however, in their opposition to the temporal authority than to declare that the true church and temporal powers had nothing in common, and must be entirely separated; not only must state not interfere with the church, but true Christians must be entirely free from participating in civil matters.

The civil authority must exist since it was instituted of God to punish the wicked, but in that work the Christians had no hand. This position they reached from a literal interpretation of the Sermon on the Mount where Christ taught His disciples among other things to love their enemies, and to "swear not at all." Their position involved opposition to the oath, holding of office, and bearing arms. This brought them into trouble with the civil authorities, and in Europe they seldom got exemption from their civic obligations. This was one of the causes of their emigration. Nor were they granted entire exemptions in America without many years of struggle.

The earliest Anabaptist confession of faith, drawn up at Schleitheim in 1527, teaches that the use of the sword is ordained by God to punish the wicked but no Christian can wield it. The Christian cannot take an oath, for Christ who teaches the perfection of law forbids to His people all swearing, whether true or false. This was the position taken by Menno Simons and by all those Anabaptists who later were known as Mennonites. The Anabaptist movement was not confined to Germany and Holland but soon appeared also in England. On the continents several peace sects borrowed a part or all of these doctrines from the earlier Anabaptists or later Mennonites. The most prominent of these, most of whom followed the Mennonites to America early in the eighteenth century, were the Moravians, Schwenkfelders, and the Dunkards.

In England, on the other hand, by the close of the seventeenth century the Quakers stood alone as exponents of nonresistant doctrine. Here at the time when Pennsylvania was settled they had not yet gained any exemption from the oath. It was not until 1689 that any concessions were made to their tender consciences. The Act of Tolerance permitted a solemn promise and declaration to take the place of the oath, allegiance, and abjuration. In 1696 Parliament passed an act providing a modified form of the affirmation, which, however, was still objectionable to the Quakers. This act was renewed frequently in later years, and was given a wider application, but it was not until 1833 that the affirmation was made equal in every respect to the usual oath.

In 1717 the Council, alarmed at the large German immigration that seemed to threaten them, passed an ordinance that all newcomers should take oath of allegiance to his Majesty and his Government. The Mennonites, however, "who cannot for conscience' sake take any oaths" are to be admitted "upon their giving any equivalent assurance in their own manner." From this time on it appears that neither the Mennonites nor Amish had any occasion to petition for further civil exemption, until the time of the Revolution when nonresistant sects found it difficult to maintain a strictly neutral attitude toward the war.

During the early stages of the Revolution each colony mustered its own militia, provided its own arms and ammunition, and regulated its own affairs regardless of what other colonies or Continental Congress were doing. Early in 1775 the Assembly of Pennsylvania recommended that all able-bodied men "associate" for common defense. Those who would not join were called non-associators. It will be seen that while the Mennonites were excused from military service, it was suggested that they pay for the privilege.

There was much opposition from the various military associations to this lenient policy of the Assembly. Many petitions soon came in complaining that the people who were religiously scrupulous were few compared to those who "made conscience a convenience."

As a result of these petitions the Assembly resolved on November 7, 1775, that all non-associators contribute an equivalent to the time spent by the associators in acquiring military discipline. The Mennonites, fearing that their position might be misunderstood, sent a petition to the Assembly in which they stated that, although they could not take up arms, yet they thought it was their duty to pay tribute. This petition was granted by the Assembly to all nonresistants.

Thus far we have concerned ourselves with the relation of the Mennonites to the Colonial and state governments. The Civil War brought them into direct touch for the first time with national legislation. During the early years of the struggle the national government found it easy to keep armies supplied with men. On March 3, 1863, an act was passed for the enrolling of the national forces, one section of which provided for a draft if necessary. On February 24, 1864, a more stringent Conscription Act was passed. In this act it said that members of religious denominations who could not bear arms, shall when drafted into military service, be considered noncombatants, and shall be assigned to duty in hospitals, or shall pay the sum of $300 to the Secretary of War to be applied to the benefit of the sick and wounded soldiers.

With a few exceptions the civil authorities in America have been considerate of the Mennonite principles. But before the law of 1864, when once their principles were comprehended, they had always had a hearing. They have many reasons to be thankful for free America. Few nations have granted them such free exercise of their religious faith. Exemption from military service is the last privilege any nation is likely to grant but in America that right is recognized.

But if the civil powers have been considerate of the Mennonite scruples, the Mennonites on the other hand have not been undeserving of those favors. Practically no one ever resorts to a lawsuit, except in defense and for that purpose very seldom; few are ever brought before a criminal or civil court.

Taken all in all, there are few people more industrious, frugal, honest, peaceful, and law-abiding than the Mennonites. Even though their direct influence upon the course of American History may have been slight, yet they have been the very first of modern religious denominations to stand for an ideal that may be distinctly American—complete separation of the church and state. Wellman, Iowa.